

The Contribution of Tarekat Qadiriyyah and Naqsabandiyyah Berjan to Improving the Work Ethos of Educational Workers IAI an Nawawi Purworejo

Akhmad Muhaini^{1*}, Suwito², Khusnul Khotimah³, Mohd Shafiq Sahimi

¹ UIN SAIZU Purwokerto,

Jalan Ahmad Yani No 40A, Purwokerto, 53126, INDONESIA

² Jabatan Pengajian Islam, Pusat Pengajian Umum dan Kokurikulum

Universiti Tun Hussein Onn Malaysia, Parit Raja, 86400, Batu Pahat, Johor, MALAYSIA

*Corresponding Author: akhmadmuhaini@yahoo.co.id

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Abstract

There is an assumption that the tarekat makes its followers have a low work ethic and has an impact on poverty. This is because in the tarekat there are teachings that tend to weaken the work ethic, such as the concept of zuhd in the second century hijriyah which tends to be extreme in totally leaving worldly life and the tarekat follower's habit of reciting dhikr takes up time, thus reducing time in fulfilling worldly life. This research examines the contribution of the Qadiriyyah Wa Naqsabandiyyah Berjan Congregation at IAI An Nawawi Purworejo to the work ethic of educational staff. Study This is included in the field study category and this research is qualitative in nature using a phenomenological approach. Data is collected in three ways, namely observation, interviews, and documentation. The results of the study stated that the work ethic of the Qadiriyyah Wa Naqsabandiyyah Berjan educational staff at IAI An Nawawi Purworejo has increased, the increased work ethic is inseparable from the influence of the teachings, practices and activities of the Qadiriyyah Wa Naqsabandiyyah Berjan Order. The indicators of an increased work ethic are discipline, honesty, responsibility, hard work, optimism and trustworthiness. This research shows that the relation of religion, especially the tarekat to the work ethic, does not result in the followers of the tarekat entering into an understanding of capitalism which tends to have hedonism characteristics. However, the tarekat's relationship with its work ethic results in its followers being generous, humble and loving one another.

1. Introduction

Work Ethics can be interpreted as thinking about how to carry out activities that aim to get results or achieve the desired results. This work ethic needs to be discussed, because for Muslims it is very necessary. Of course this discussion is a must for a Muslim because it will become a map in his world's success, and the world is a place for them to reach the life of heaven, which is the dream of every Muslim. Success in the hereafter is also inseparable from success in the world through worship and practice as taught by Islam [1]

Two factors led to the birth of the Tarekat movement, namely political and cultural factors [2]

From a political perspective, the Islamic world was experiencing a major crisis at that time. In the western part of the Islamic world, such as Palestine, Syria, and Egypt, they faced attacks from European Christians, known as the Crusades. For approximately two centuries (490-656 H. / 1096-1258 M.) there have been eight devastating wars [3].

In the east, the Islamic world faced attacks from the Mongols who were thirsty for blood and power. He devoured every region he plundered. Likewise, Baghdad, as the center of Islamic power and civilization. The political situation in the city of Baghdad is uncertain because there is always a struggle for power between the Amirs (Turkey and the Buwaihi Dynasty)[4]. Formally the Caliph is still recognized, but practically the real rulers are the Amirs and Sultans. This bad situation was perfected (worse) by Hulagu Khan who destroyed the center of Islamic civilization in Baghdad in 1258 AD[5].

This political turmoil and power crisis have hurt the lives of Muslims in the region. At that time, Muslims experienced a period of very severe social disintegration, there were many conflicts between groups, such as between Sunni and Shi'a groups, Turkish groups, and Arab and Persian groups. Apart from that, it was added to by the floods that hit the Dajlah River which resulted in half of Iraq's land being damaged. As a result, social life declines. Security is disturbed and the destruction of Muslims is felt everywhere [3].

In a situation like that, it is natural that Muslims try to defend their religion by adhering to doctrines that can calm the soul, and establish peaceful relations with fellow Muslims [6].

In terms of culture, Islamic society has a cultural heritage from previous ulama that can be used as a guide, namely the doctrine of Sufism which is a cultural aspect that contributed to the birth of the Tarekat movement at that time. No less important is the concern of Sufi ulama, they protect the Islamic community which is experiencing a very serious moral crisis (like a chick losing its mother).

By opening the teachings of Sufism to lay people, practically it functions more as mass psychotherapy. So then many lay people entered the dhikr and halaqah assembly of the Sufis, which over time developed into a separate (exclusive) group called the Erekat.[7]

The birth of the tarekat cannot be separated from the existence of Sufism in general, especially the transition from personal Sufism to the tarekat as an organization, which is the development, practice, and expansion of the teachings of Sufism. The study of the tarekat itself is impossible without the study of Sufism. There are various origins of the word Sufism. The one that is considered closest is the word Suf which means 'coarse wool'. This understanding is connected with someone who wants to enter Sufism must replace luxurious clothes with coarse woolen cloth, which symbolizes the simplicity and sincerity of God's servants in distancing themselves from the material world and focusing on the spiritual world[8]. In the earliest period this kind of effort was undertaken by those who known as zuhhd [9]. According to terminology, Sufism is an effort to get as close as possible to God, by using intuition and spiritual emotional power that humans have so that they truly feel they are in His presence[5]. Efforts to achieve this are carried out through long stages called maqâmât and ahwâl[9]. In the next stage, Sufism experienced a development in meaning, which was originally practiced individually, as happened in the early period of Islam until the 5th/11th century. However, with the increase in the number of followers of Sufism, the transformation of Sufism slowly occurred from merely being a doctrine to becoming an organization (tarekat) throughout the 6th/12th century and up to the present day [10].

Traits that reflect a good work ethic include: active, cheerful, dynamic, effective, energetic, focused, agile, interactive, observant, honest, hard working, teamwork, consistent, creative, generous, sharing, appreciating, entertaining, optimistic, sensitive, diligent, friendly, healthy, passionate, responsible, diligent, conscientious, friendly, patient, enthusiastic, tolerant, total, tenacious [11]. Work ethic in the perspective of hadith is a kind of "spirit" content or a bubbling enthusiasm to change something to be more meaningful. Someone who has an Islamic work ethic, he may not allow himself to deviate or allow deviations that will destroy. In everyday life humans have two kinds of functions: first, act in or against the world. Second, to make something by reprocessing materials and objects taken from the world around them. While the ethos in the perspective of the Qur'an is a work ethic that puts forward the values of the Qur'an [12].

Tariqa as a terminology of Sufism, basically as defined by Trimingham, is a practical method used by Sufis in guiding students to feel the essence of God [13]. However, later on, the tarekat is usually associated with the name of the Sufism order, seen from the activities of the teacher (also called a sheikh or murshid) when teaching a tarekat to students through spiritual exercises (riyadah). Patterns this teacher - student relationship called form social in tarekat community. The tarekat teachers play a major role in determining the level of spiritual ability of students so that if a student is deemed to have certain abilities, he can reach the position of caliph (substitute or deputy) to convey the methods of his teacher [14].

On the other hand, the students of a tarekat who usually come from various walks of life show their obedience as followers of the Sufis and they play a role as a support for the tarekat's movements. The tarekat themselves can be understood as practitioners of Sufism or practitioners of aspects of Islamic esoteric teachings which emphasize cleanliness and purity of heart. They do a lot of worship in the context of a close relationship with Allah to gain His pleasure or approval and to achieve ma'rifat. Therefore, the behavior of Sufism is a religious model that grows in Islamic appreciation.

Meanwhile, the Sufis play the role of teachers and developers of a tarekat teaching. Based on their position and role in a congregation, various forms of social relations have been created, including relations with the socio-political outside their community. Sufis have the potential to deploy the tarekat function into socio-political movements. Therefore, the paradigm built in this study is that "the tarekat carry out socio-political movements on the authority and function of the mediators of the Sufis for the benefit of .[15]

If judging from the History of Islamic Civilization, three phases of the development of the tarekat occurred in three periods, namely (1) at the beginning of the "disintegration period" (1000-1250 AD), when the dynasties became independent from the Abbasid caliphs, and when the Crusades occurred (1095-1291 AD); (2) the "period of decline" (1250-1500), when Baghdad was attacked by the Mongols; and (3) the beginning of the "three great empires" (1500-1800), namely the Ottoman empire in Turkey, the Safavid empire in Persia, and the Mughal empire in India [16].

Humans are working creatures. By working humans will be able to meet all their needs in order to survive. Because of that work is life, because it is through work that human life can actually be more meaningful. Humans must work and strive as a manifestation of the authenticity of their lives in order to achieve true success and happiness, both physically and spiritually, in this world and the hereafter. However, working without enthusiasm to achieve goals will of course be in vain. Therefore, a quality work should be based on the right intentions accompanied by a strong spirit. This is what is commonly referred to as the "work ethic" [17].

The An Nawawi Foundation oversees several institutional units, including; Universities, Madrasah Aliyah, Madrasah Tsanawiyah, Boys and Girls Islamic boarding schools, cooperatives and BMT. All institutional units are managed by workers who specifically handle and are responsible for the journey of each of these units. So far, according to the author's observations, each institutional unit can run well. All administrators of institutional units are encouraged by Islamic boarding school caretakers to take allegiance to the congregation, but in reality not all institutional unit employees have yet to take allegiance 100% as of this writing.

As the author explained earlier that one (1) unit is a Higher Education, whose management is handled by Educators and Education staff. From the above background, the authors are interested in conducting research on "The Contribution of the Qadiriyyah Wa Naqsabandiyah Congregation to the Improvement of the Work Ethics of the IAI An Nawawi Purworejo Education Staff). The question that will be answered in this research is Does the Qadiriyyah Wa Naqsabandiyah Order Contribute to the Improvement of the Work Ethics of the IAI An Nawawi Purworejo Education Personnel?.

The word "Tarekat" comes from the Arabic Tariqah which means way, system, method and school (school)[18]. Then the sentence becomes a standard sentence in Indonesian. In terms of Sufism, tarekat is a certain method that is used continuously by someone to cleanse his soul by following the paths and stages in his efforts to get closer to Allah SWT[19]. Harun Nasution said that the tarekat is a way taken by a Sufi in his efforts to get closer to Allah SWT. but in its development, the tarekat became an organization led by a Shaykh (Spiritual Teacher) and as members were the sheikh's students. In Harun's view, the routine activities of this tarekat organization are in the form of practicing remembrance and wirid with certain methods from his teacher [19]. Meanwhile, according to Saeful Anwar like quoted by Harun Nasution[20], [20, p. hlm. 104]etymologically, tarekat is defined as a way, way or method.

Several verses of the Koran that highlight the importance of purifying the soul, Al-Quran surah Fatir, Verse 18:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ جِمْلِهَآ لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۗ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَإِلَى اللَّهِ الْمَصِيرُ

And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their Lord unseen and have established prayer. And whoever purifies himself only purifies himself for [the benefit of] his soul. And to Allah is the [final] destination.

Al-Quran surah Al-Taubah, verse 103:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۗ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

Al-Quran surah An-Nur, verse 30:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ.

Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.

Al-Quran surah Al-Jumu'ah, verse 2:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom-although they were before in clear error.

Al-Quran surah An-Nur, verse 21:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ

O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.

Meanwhile, terminologically, tarekat can be defined as a way or guide in carrying out worship by the teachings exemplified by Rasulullah SAW, friends, tabi'in, in a chain, and continuously up to the current Sufism teachers. Apart from the meaning of schools of thought, tarekat is a method or method that must be followed by people who pursue the life of Sufism (salik) to cleanse their souls so that they can draw closer (*taqarrub*) to Allah SWT. A great Sufi initially used the method and then followed by his students, as is the case with schools in the field of fiqh and journals in the area of kalam. In subsequent developments, a collection of Sufism life experiences formed a Jam'iyah (organization) called a tarekat. [20]. The Tarekat stage began in the 13th century AD. Here, the teachings, rules, and methods of Sufism were formed. At this stage, Sufism centres appeared that taught certain teachings in Sufism by including the genealogy of each learning. New collective ways have developed at this stage to achieve closeness to God[21].

Ethos originates from the Greek language (ethos), meaning attitude, personality, character, and a belief in something. Ethos is shaped by many things, such as habits, influence culture, systems, and the values it believes in. The word ethos is also known as the word ethics/etiquette, which is almost approaching understanding morals or related values with bad (moral), so ethos is called sort of excitement or very excited strong For do something optimally, more reasonable and even make an effort For perfect all something and avoid all damage so that every his job directed For reduce even remove disabled from results it works [22].

According to Al-Lawzi, ethos Work is defined as "behaviour". or the behaviour of the ideal professional to be followed by one employee so you can carry out his job perfectly to reach the general interest without influencing the adequacy of the operation institute. And respect all that is good, true, and just in an arranged affairs job[23].

Ethos Work is set behaviour. Work is positively rooted in strong cooperation and fundamental beliefs, accompanied by total commitment to the paradigm's integral Work. Paradigm term here means draft central about Work. That includes underlying idealism, governing principles, driving values, born attitudes, and standards to be achieved, including character Main, mind base, code ethics, moral code, and code behaviour for the adherents [24].

Ethos Intended Work in the Study. This is the totality of personality from the self-individual. How a method from an individual Alone expresses, views, and believes something works so that a habit characteristic typical for acting and achieving results is optimal Work. Kindly general ethos: Work is all habit good (discipline, honesty, responsibility, diligence, and patience) based on the ethics that must be done on the spot. Ethos Work is something views and attitudes to something work. In terms of opinions and attitudes, see Work as something sublime for the existence of humans, then ethos as Work that will be high. Attitude is the mirror of feeling somebody or something. On the contrary, if we see Work as something that doesn't mean anything for human life, if the same very No There are views and attitudes to Work, then ethos Work with itself will be low [25].

According to Gregory, as quoted by Muhammad Cahyadi, history proves a mature state. This has become a developed country and continues to gallop with technology/information. It started with something ethos and

powerful and working for it worked. Then, no one can ignore ethos. Work is a proper part of attention in success. Some big and famous companies have proven that ethos militant work impacts the success of their companies. Ethos Work somebody tight relation with personality, behaviors, and character. Everyone has an internal being that formulates Who he is, the following inner being a set response or reaction to external demands. The internal response of being to demands the outer world of Work set ethos Work someone [26].

Several researchers, including the following, have carried out research related to the Contribution of the Congregation:

Luqman Abdullah wrote the first literature review entitled Contribution of the Naqsabandiyah Tarekat to Islamic Religious Education and Change in Social Behavior. This research aims to determine the implementation of the Naqsabandiyah Tarekat in Islamic religious education as well as its contribution to Islamic religious education and changes in the social behavior of the congregation. The results of the research show: (1) The form of education of the Naqsabandiyah Tarekat in Dukuh Tompe is applied; that is, it provides a more significant portion of applied education than theoretical education. The training is done through Repentance, Suluk, Zuhud, and Tawakkal. The congregation's education uses a dhikr approach, sir or jahr dhikr. (2) The contribution of the Naqsabandiyah Tarekat to Islamic religious education is increasing knowledge of the Islamic religion. and increasing faith in Allah. Increasing good deeds. The Naqsabandiyah Tarekat's contribution to changing social behavior is changing anxiety to calm, changing rude attitudes to compassion, and changing dissident attitudes to obedience. Change your perspective from being closed to being open [27].

The second literature review was written by Ahmad Zaini Dahlan, entitled Tarekat Qadiriyyah wa Naqsabandiyah in Islamic Da'wah (TGH. L. M. Turmuzi Badaruddin's contribution to Islamic Da'wah in Central Lombok, West Nusa Tenggara). The results and findings of this research are that the role of the Qadiriyyah wa Naqsabandiyah order was developed by TGH. L. M. Turmuzi Badaruddin in Da'wah Islamiyah covers three aspects: education, social, and political. Showing significant results with visible indications of undeniable reality at this stage of its development has contributed to the spread of Islamic da'wah [28].

Hamzah and Nasrul wrote the third literature review, entitled Contribution of the Naqsabandiyah Tarekat in Building Noble Moral Education. The results of this research show that there are many contributions of the Naqsabandiyah Tarekat in building Community Moral Education, namely, Bringing a sense of faith and devotion to Allah SWT, Taking care of himself, Religious lectures and Tabligh Akbar, Islamic studies, Trust and Gratitude; Penance and Dhikr; Yasinan; Tausiyah and fasting; Tawheed; Rida; Birthday of Prophet Muhammad. and Isra' Mi'raj; Hadith and Sunnah; Say salawat; Say greetings; Be tolerant; A sense of caring; Make a pilgrimage; Fulfilling invitations; Loves animals and cares for plants; Caliph [29].

Ivan Sulistiana wrote the fourth literature review entitled Sufism and Social Change in Cirebon: Contribution of the Syattariyyah Tarekat to the Development of Palace Institutions, Islamic Boarding Schools, and the Batik Industry. From the results of the analysis of these two change phenomena, it can be concluded that the Syattariyyah congregation in Cirebon contributed to (1) pioneering the change from Hindu society to Islam through a process of invasion (a combination of elements of Hindu tradition and Islamic teachings); and (2) synergize the Islamic traditions in Cirebon which have Sufistic nuances with modernization in the palace, Islamic boarding school, and the batik industry. Thus, the results of this research prove that the congregation is not a passive, exclusive, or anti-change actor. Tarekat can be an active actor, creating and synergizing changes in palace institutions, Islamic boarding schools, and the batik industry in Cirebon [30].

From several previous studies, it can be seen from various aspects that there has been no research similar to this research entitled Contribution of the Qadiriyyah Wa Naqsabandiyah Berjan Order in Improving the Work Ethic of IAI An-Nawawi Purworejo Education Personnel.

2. Materials and Methods

The focus of this study is to examine the impact of the Qadiriyyah Wa Naqsabandiyah Berjan Purworejo congregation on the development of work ethics. The main source of data for this study consists of educational staff members who have participated in the Tarekat talqin. It is through this group that primary data is collected. In order to gather empirical evidence, the researchers employed three distinct methodologies, specifically: observation, interviews, and documentation. For the collection of secondary data, researchers acquired information from various library sources, such as books, scholarly publications, articles, and relevant documents pertaining to the subject matter of this research. This study falls under the field study category, with the research location being the IAI An Nawawi Purworejo campus area.

The nature of this research is qualitative, as the collected data consists of linguistic information rather than numerical data. Researchers employ a phenomenological methodology, namely one that seeks to comprehend the subjective experiences of individual educational personnel without the influence of preconceived notions. The acquired data, encompassing both primary and secondary sources, is subsequently subjected to processing and analysis employing deductive reasoning methodologies. The findings of the analysis are provided in a descriptive and analytical manner qualitative.

3. Results and Discussion

3.1 Results

The Tariqa (tharīqat, Arabic) is the " way " that the Sufis walked and is described as a paved road from Shari'a. Derivative word This shows that according to the opinion of the Sufis, the mystical way is a part of the road consisting of Divine Law, a placeside for every Muslim. As described child way, then experiences mystical not Possible when order binding law That no one obeyed, especially formerly with carefully, as the words of the Prophet Muhammad saw, " Shari'a is my words (away), Tariqa is my actions (a'maly), and the essence is circumstances I thought (ahwaly) [31].

Qadiriyya Order Wow, the later Naqsyabandiyyah growing up in Berjan is the result of the merger of the two Qadiriyyah and Naqsyabandiyyah congregations carried out by Syech Ahmad Khatib bin Abdul Ghaffar Sambas, West Kalimantan (1802-1872). Qadiriyya Order, founded by Syech Abdul Qadir al-Jilany, is considered a pioneer of founding tarekat, and embryo organizations will appear in tarekat branches in the Islamic world[32]. Meanwhile, the Naqsyabandiyya Order is established tarekat previously by Syech Muhammad bin Muhammad Bahauddin al- Bukari al- Naqsyabandi (717 H/1318 AD-791 H/1389 AD), a figure the Sufi started learning his tasawuf to Baba al- Samshi moment his age still 18 years old. Merger business second this stream carried out by Syech Ahmad Khatib, the author of the book Fath al-Arifin. This with road combines the two types of Pray at once: Pray jahr in Qadiriyyah Order and dhikr khafi (in heart) inside Naqsyabandiyya Order. Appearance of the Qadiriyya Order wa Naqsyabandiyyah is very possible Because position Syech Khatib Sambas as syech from second tarekat flow[32].

In 1970, developments of Qadiriyya Order wa Naqsyabandiyyah moment spread to several areas such as Central Java, East Java, West Java, South Sumatra, Central Sumatra, Jambi, Malaysia and Singapore.[33] Development This suspect happened when Murshid was Still held by his grandfather, Syech Zarkasyi. This strengthened when he found notes from Kyai Nawawi titled A Brief History of Kyai Zarkasyi, Kyai Muhammad Shiddiq and Kyai Muhammad Nawawi, which he wrote in 1970. In this article, Kyai Nawawi explained that the Qadiriyya Order wa Naqsyabandiyyah has been growing in Berjan for 110 years (1860-1970), divided into three leadership periods. The first period, under the supervision of Sheikh Zarkasyi, was underway for 54 years (1860-1914). Period second, which takes place between 1914 and 1947, for 33 years led by KH. Siddiq, and period third, below his leadership, arrived with a moment That has been going on for 23 years.

In his endeavours to develop Qadiriyya Order wa Naqsyabandiyyah, Syech Zarkasyi was assisted by some of his students, such as KH. Syirath, KH. Omar Payaman, KH. Mudzakir Muntilan is the brother of Kyai Dalhar Watucongol [29] and KH Zarkasyi Mbekung A cup Magelang[33]. During his life, Syech Zarkasyi Once accepted a letter request from the Sultan of Johor Tumenggung Abu Bakr to send a Qadiriyya Order wa Naqsyabandiyyah teacher to Malaya (Malaysia). Syech Zarkasyi sent a trusted student named KH to fulfil his request. Sharath, a murshid Qadiriyya Order wa Naqsyabandiyyah originating from Bunt, a hamlet little north Berjan, for developing Qadiriyya Order wa Naqsyabandiyyah on the Rengit River, Johor, Batu Pahat, Malaysia[33]. In developing Qadiriyya Order wow Naqsyabandiyya, KH. Shirath, assisted by several of his students, such as Kyai Husen Parit Bangkangkung Cilacap and through KH Afandi Selat Panjang, the Qadiriyyah Order wow Naqsyabandiyyah Then developed in the Riau Long Strait, Kuala Tungkal Jambi, and Tanjung Karang Lampung. It was temporary in Johor Baru itself; after his death, it was continued by his son, KH. Ghazali bin Shirath [24, p. 40] continues to grandson KH Afandi bin Ghazali.

For 33 years next, the Qadiriyyah Order wow Naqsyabandiyyah continued by KH. Siddiq bin Zarkasyi (1914-1947). Known clerical education as simple, wirai and prioritizing charity worship. This started with studying with his father, then continued to Cottage Boarding School Bogangin Sumpiuh, Lirap Kebumen, Magelang, Syech Idris Jamsaren Solo and Syaikhuna Kholil Bangkalan, Madura [33].

The development of the murshid of the Qadiriyyah wa Naqsyabandiyyah Order from KH. Munir bin Zarkasyi was only held by the son of his younger brother, KH Nawawi bin Siddiq. After he died in 1958, KH. Munir bin Zarkasyi, better known as Simbah Kyai Sempol, was later buried in Meduro Bojong Muntilan Magelang.

Meanwhile, from KH. Siddiq bin Zarkasyi, the Qadiriyyah wa Naqsyabandiyyah Order expanded to several areas through the help of several students who had been allowed to become murshid, among others; Magelang area was held with the use of KH. Ali Sempu, Badal KH. Umar Payaman, who was later appointed as murshid in 1938[33], Kebumen through Kyai Abdul Majid Pagedangan Kutowinangun, and Salatiga through Kyai Shaleh Pakis. In addition, through Kyai Haramain (d. 1970) Gadungan Jember, since 1915, the Qadiriyyah wa Naqsyabandiyyah Order has proliferated in Banyuwangi, Madura and Banyumas, Central Java [33].

As written in advance, that at the moment his father died on the night of Tuesday, the 11th of Ramadan 1366 H./ 1947 M. Kyai Nawawi was still studying at Lasem. As the eldest son, Kyai Nawawi must continue to lead the task of pesantren and murshid Qadiriyya Order wa Naqsyabandiyyah. At that time, he was pleased to be a parent cottage boarding school legacy of his father; however, he was Not yet pleased bait murshid. Several

clerics, including Kyai Abdul Majid, tried to dare self-thank you for being pleased Bai'at Murshid but always answered Still Busy fighting together with Paramilitary troops Hezbollah. That's why, for temporary murshid continued by his uncle, Simbah Kyai Munir bin Zarkasyi [33].

IAI An-Nawawi Purworejo is an Islamic College founded by the Roudlotut Thullab Islamic Boarding School Development Foundation as an answer to the demands of society for an Islamic higher education institution that prioritizes good morals and balance outwardly and spiritually.

The establishment of IAI An-Nawawi was based on the lofty ideals of al-Marhum al-Maghfurlah KH Nawawi a few years before his death. Around 1979, he wanted the opening of the Faculty of Sharia as a venue for the cadre of religious judges. To realize this desire, serious preparations began by preparing lecture infrastructure and constructing a building unit currently used as the Madrasah Banin's location. This step was stopped and strengthened again in 1992, when the leadership of the Islamic boarding school was continued by his son, KH Achmad Chalwani, by preparing lecture furniture.

This desire was realized in 2001 with the formation of a committee chaired directly by Al-Marhum's son and ratified in the Decree of the Foundation Number 036/SK.Yaspendo/5/2001 dated May 31 2001. Thus, on May 31 2001, M/8 Rabi'ul Awwal 1422 H was officially set as the founding date of IAI An-Nawawi Purworejo. KH Achmad Chalwani's serious efforts in realizing his father's mandate went well, as evidenced by the passing of the Decree Kopertais Wil. X Central Java Number 05 of 2001, dated September 8, 2001, concerning the Granting of Operational Permits for Undergraduate Programs (S.1) for the Department of Mu'amalah (Syari'ah) and the Department of Aqidah Philosophy (Ushuluddin) Islamic High School An-Nawawi Purworejo. This SK Kopertais was later confirmed by the Decree of the Director General of Bagais Number DJ.11/12/2003 dated February 11, 2003, regarding the Granting of Establishment Permits and Implementation of Undergraduate Education Programs (S1) for the Muamalah Study Program, the Sharia Department and the Aqidah Philosophy Study Program, the Ushuluddin Department, and was extended by dropping Decree of the Director General of Islamic Education Number Dj. I/35/2008, dated January 30, 2008, concerning developing the Permit to Implement Study Programs at the An-Nawawi Islamic College in Purworejo.

In 2009, to improve the quality of implementation, IAI An-Nawawi Purworejo applied for the Muamalah Study Program accreditation to the National Accreditation Board for Higher Education (BAN-PT) and received a Decree from the National Accreditation Board for Higher Education (BAN-PT) Number. 004/BAN-PT/Ak-XII/S1/IV/2012 concerning Status, Rating, and Results of Accreditation of Undergraduate Programs in Higher Education with a "B" Grade. Starting in 2022, IAI An-Nawawi Purworejo has opened 4 (four) majors consisting of 7 (seven) study programs[34]

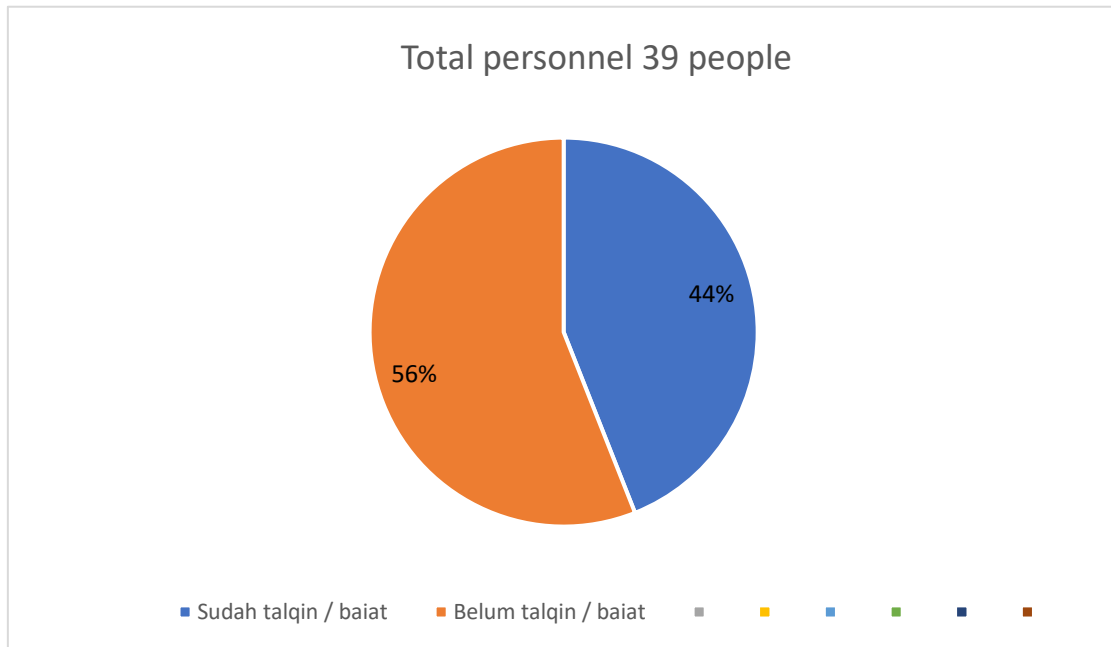
3.2 Discussions

The number of educational staff at IAI An-Nawawi Purworejo is 39 (thirty-nine), consisting of 28 (twenty-eight) males and 11 (eleven) females. Of the 39 (thirty-nine) who have taken Bai'at of the Qadiriyyah wa Naqsabandiyah Berjan, 17 (seventeen) people or 47 (forty-seven) per cent. The results of the Study of the 17 (seventeen) people obtained the following answers;

First, the time for Education Personnel to pledge allegiance is between 1 (one) and 8 (eight) years. Secondly, based on data from interviews and observations of the Education Staff at IAI An-Nawawi Purworejo, the Qadiriyyah wa Naqsabandiyah Order significantly improved work ethics. The data from the interviews show that the Education Staff at IAI An-Nawawi Purworejo before taking Bai'at were ordinary employees, most of whom had a low work ethic and were mundane.

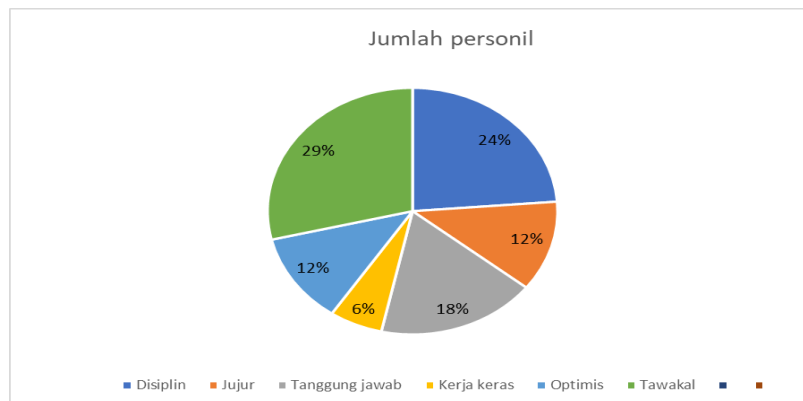
After joining the Qadiriyyah wa Naqsabandiyah Order, many changes were felt by the IAI An-Nawawi Purworejo Education Staff. They become more diligent in worship, both obligatory and sunnah worship, and their daily behaviour towards their family and the surrounding community becomes better, more patient and no longer temperamental. Stay passionate inside. Work and balance in meeting the needs of the world hereafter. Changes in character and attitude towards a better direction, both in terms of religious knowledge, morals, worship, faith, and spiritual/mental calm, are indications of the contribution of Qadiriyyah wa Naqsabandiyah to improving the work ethic of Education Personnel at IAI An-Nawawi Purworejo. Explicitly referring to the work ethic factors as the authors have described above, the following answers can be obtained;

Table 1. Number of Education Personnel



FromThe diagram above shows that the % of educational staff who have already had talking/bait is 44%, while the % of those who have not been talking/bait is 56%.

Table 2. Variety of Work Ethics



From the diagram above, it can be understood that the most significant work ethic is trustworthiness. Followed by a further disciplined work ethic and responsible work ethic.

The explanation of the diagram above is as follows:

a. Not quite enough answer

The first component of the work ethic is Responsibility responsibility; after taking the pledge of TQN Berjan, the Education Staff of IAI An-Nawawi Purworejo feel there is a responsibility to carry out all their duties and obligations seriously, are also ready to take all risks for their actions [26]. Have an awareness of carrying out an activity and be willing to take risks as a result of actions [35]. All actions and decisions This demanded not quite enough answers. More answers entrusted to someone or others are welcome [36].

b. Work hard

The second component of the work ethic is hard Work; after taking the pledge of TQN Berjan, IAI An-Nawawi Purworejo Education Staff felt an increase in hard Work that someone in earnest does without knowing the word tired and give up until it reaches the target that has been determined. Hard Work is the key to getting everything you aspire to. Good results come by themselves with hard Work and persistence. Sometimes, in trying to achieve a dream, we experience failure. This is very natural and should not be a reason to stop. What distinguishes those who are successful from those who are not is how strong they are to get up when hit by failure [37].

c. Discipline

The third component of the work ethic is discipline; after taking the pledge of TQN Berjan, the Education Staff of IAI An-Nawawi Purworejo feel that there is a discipline which can increase self-control, personality or order, and efficiency [38]. It can discriminate between good and evil to encourage responsible behaviour in the long run [39]. Discipline manifests as an effort to improve individual behaviour to follow the principles and always follow the rules or norms that apply [40]. Compliance or supervision and control of regulations (law) are exercises to develop oneself to behave disciplined [41].

d. Honest

The fourth component of the work ethic is honesty; after taking the pledge of TQN Berjan, IAI An-Nawawi Purworejo Education Personnel feel that there is a match between the words spoken and the actions taken, saying something that is by what happened and accompanied by the steps that should be [42]. They also try virtue, where a person with this character will have integrity, fairness, loyalty, and sincerity and can be trusted by others [43].

e. Optimistic

The fifth component of the work ethic is optimism; after taking the pledge of TQN Berjan, IAI An-Nawawi Purworejo Education Staff feel the habit of positive thinking, a positive and realistic way of looking at a problem. Meanwhile, positive thinking is a model of thinking that seeks to get the best results from the worst circumstances [44]. Optimists can deal effectively with stress and everyday challenges. Conversely, pessimists are those who expect adverse effects and do not expect to be successful in overcoming problems. Optimism also brings someone to the desired goal: believing in themselves and their abilities [45].

f. Trust

The sixth component of the work ethic is trustworthiness, after taking the pledge of TQN Berjan, IAI An-Nawawi Purworejo Education Personnel desire to try their best accompanied by prayer, then submit the results to Allah SWT [46]. For those who believe, after trying as hard as possible, the results will be left to Allah SWT, whatever [47] [46] [45] they are [44]. Everyone must have an attitude of trust, never give up, and believe in Allah that all the sustenance and good plans have been arranged in such a way for us as His creatures [48]. After humans have endeavoured to the fullest, trusting Allah SWT is not justified if surrendering (tawakkal) all matters to Allah SWT before carrying out as much effort as possible [49]. Humans must realize that they are weak, and it is evident that many people have failed to meet their expectations. The success of one's business lies in the power and will of Allah SWT [50].

4. Conclusion

Based on the data and information that the researchers obtained from IAI An-Nawawi Purworejo Education Personnel, it can be concluded that the Qadiriyyah and Naqsabandiyah Berjan Congregation contributed significantly to the improvement of work ethic; this is based on the alignment of the interviewee's answers with the theories that influence the formation of work ethic. To the leaders of Higher Education so that more work ethic management with Good again, all predefined programs can walk with maximum results. Then, maintain the Spirit ethos work that exists and recommend that all Education Personnel adhere to TQN.

Power Education: those who have pledged TQN are expected to maintain their work ethic. For those who have not pledged allegiance, more increased ethos work and commitment to the organization with method likely grow and maintain attitude optimistic, developing Spirit in yourself, open communication between fellow Education Staff.

Universities are expected to develop and maintain positive habits such as applying on time to work when starting and ending Work. Higher education is also likely to give trust to education personnel to be able to complete tasks so that education personnel have dedication and responsibility, which in turn creates commitment within the education staff by providing objective and transparent rewards and punishments to education personnel.

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